

SERENDIPITY

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APRIL 1978 VOLUME VII, No. 4

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*Presenting The Living Light philosophy and
features of interest to spiritually-minded people.*

Serenity

Sentinel

VOLUME VII, No. 4

APRIL 1978

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The Continuity of Change

by Richard P. Goodwin

Our topic for this morning is *The Continuity of Change*. And so it is as we view our lives, and we view the world, we see the change is an inevitable law that nothing in form escapes. Each and every moment there are changes taking place within our mind and within our body. And within the minds and bodies of all forms of life is this law of evolution, ever expanding and through the process of change. It is our difficulties, our refusals to accept the changes in our life that cause so many problems and so much struggle for us.

We cannot hold to the forms of creation for they are in that constant process of

evolving. And so it is that the thoughts that we form in our mind, we should not attempt to hold to them. For in so doing, we are bucking the tides of life, so-to-speak. That does not mean that we should

... it is our attachment to the decisions we have made in our life that stand as great obstructions in our path to our eternal evolving being. . .

not make the effort to direct our energy to that which is beneficial and constructive and for our own good. It does mean that we cannot experience freedom if we insist upon our attachment to our fruits of action. Now what are our

THE CONTINUITY OF CHANGE

fruits of action? Usually we think of the things that we have garnered unto ourself. We consider those things of creation our fruits of action. But rarely do we consider the thoughts that we create in our mind as our fruits of action. And it is our attachment to these attitudes of mind, it is our attachment to the decisions we have made in our life that stand as great obstructions in our path to our eternal evolving being known as the eternal soul.

Something cannot come out of nothing. And so the individualization of the human soul did not come from nothing. But whatever we come from we are destined by the very law to return to. So let us consider the truth that all things come from something, therefore, all things must return to the source that gave them birth. As Mother Earth has given birth to our physical bodies, so Mother Earth is destined to reclaim that which is hers. And so it is with the attitudes of mind. They are formed of mental substance from a mental world, and they are reclaimed by the world that gave them birth, as our soul is reclaimed by the All-Soul, as our spirit is ever returning to the spirit from whence it came.

So, my good friends, change, the continuity of change, is something that it would behoove us to consider more often in our daily activities. In this philosophy we have tried, and continue to try, to teach to those who are

... whenever you flood your consciousness with the right of expression of all things in all universes, you free yourself from being controlled by those things.

seeking, the benefit of the Divine Will known as Total Acceptance. For whatever you accept in life, you free from controlling your life. For example, we make our judgments concerning too much rain or not enough rain. And because we do not accept the right of the rain or the right of its lack, we are affected by it. I assure you, whenever you flood your consciousness with the right of expression of all things in all

... we should not rise up in our superiority over divine law and judge what is to be and what is not to be.

universes, you free yourself from being controlled by those things. That does not mean that you should do all things, but it does mean that

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The Wanderer communicates with his beloved at a seance.

A WANDERER *in the* SPIRIT LANDS

by Franchezzo

CHAPTER IX.

MY HOME IN THE TWILIGHT LANDS— COMMUNION BETWEEN THE LIVING AND THE DEAD

Continued from last issue—

Ah! how many, many poor spirits would come in crowds to those meetings, hoping for the chance that they, too, might be able to show themselves and win some recognition—see again someone who was glad to know that they still lived and could return; and how many were always certain to go away sad and disappointed because there were so many and only a certain amount of power, and those who were nearest and dearest were naturally granted a preference. The spirit world is full of lonely souls, all eager to return and show that they still live, still think of those whom they have left, still feel an interest in their struggles, and are as ready and often

more able to advise and help than when they were on earth, were they not shut out by the barriers of the flesh. I have seen so many, so very many spirits hanging about the earth plane when they might have gone to some bright sphere, but would not, because of their affection for some beloved ones left to struggle with the trials of earth, and grieving in deepest sorrow for their death; and so the spirits would hang about them, hoping for some chance which would make the mortal conscious of their presence and their constant love. Could these but communicate as do friends on earth when one has to go to a distant country and leave the other behind, there would not be such hopelessness of sorrow
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THE CONTINUITY OF CHANGE

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we should not rise up in our superiority over divine law and judge what is to be and what is not to be. For that is not the type of God that is the living, constant demonstration to the minds of men. For the Intelligent Energy sustains whatever you choose to think. It is the same energy that holds the stars in space. It is totally, wholly and completely impartial. Remember, friends, our God is personal only to us when we judge our God to be so. For the God of the Spiritualist is a God of Infinite Intelligence, a God that just is—it doesn't change—it did not come from something and shall not return to something. It is. It is like truth—it needs no defense. It sustains all things. It sustains all forms. It sustains all thoughts.

... our God is personal only to us when we judge our God to be so.

And so in your life experiences, if you are not pleased with what you do experience, remember, there is an Intelligent Energy that will sustain and support your right of choice. And once you make that choice to change your life for the better, that you consider you have a right to be,

and indeed is that a right of all form, when you make that choice, remember, it is the same Intelligent Energy that

... life shall ever be the way you take it, for life is always the way we make it.

supported the levels of consciousness you had before you made the change. It is up to man to choose in life how he wishes his life to be. But we cannot intelligently choose how we wish our life to be unless we know the laws that govern our life. And the very simple law clearly demonstrated is life shall ever be the way you take it, for life is always the way we make it. And we can make our life whichever way we want it to be, for we have already made our life the way it is this moment.

Let us not give this great power of the Divine to things outside of ourself. Let us not look outside for the cause of our happiness, for the cause of our goodness, for the cause of our abundance, for it does not exist outside for us until it first exists inside. So whatever you are seeking in life, if you have not yet found it inside, you cannot find it outside. How does man find what he is seeking inside? By first accepting the demonstrable law of

(continued page 7)

Visitors' Views

"I really enjoyed the service and found it immensely interesting." J.H.C.

* * * * *

"A most rewarding experience and the 'most fun' of being in church in all my 60 years." MH

* * * * *

"I feel great. Your service gave me peace and strength. Thank you." C.G.

* * * * *

"Appreciated the service. Will try to return more often as this is one church I feel I can personally relate to."

* * * * *

"I love coming here—it helps me remember who I am." T.S.

* * * * *

"Thank you. What a wonderful feeling. It feels solid enough inside now to give out generously—Love." N.

"This service was so very interesting. I feel free to live my life with some clearer goals now. I'll be back its so nice to be refreshed here."

* * * * *

"I came to hear something that was hard for me to hear but which I needed to hear. Thank you. I'll come again." C

* * * * *

"I was very pleased. Is the kind of gathering I have been searching for and the type of philosophy. Thank you." STB

* * * * *

"Once again I'm seeing that which my rational being cannot explain. I hope I can learn more of this religion, science and philosophy." M.P.

* * * * *

"Your services are rich and fulfilling." M. N.

* * * * *

THE CONTINUITY OF CHANGE

continued from page 5

personal responsibility—that he alone has the ability to respond to all things within his own being, within his own sphere of action. And when we face that demonstrable law of personal responsibility, we will start on the path to changing our lives the way we want them to be.

The Living Light philosophy teaches that there are 81 levels of consciousness; that there are 40 sense functions and 40 soul faculties; that there is one Divine Intelligence supporting all of them. The soul faculties—the attributes of our soul—are expressed through our conscious mind. The functions of our being are expressed through our subconscious mind. But remember, my good friends, nothing gets into our subconscious until it has first gone through our conscious mind. But once having entered into our subconscious mind, and established itself firmly as a pattern or attitude of mind, it is not easily nor readily changed if we do not make the effort each day to know ourself. For you cannot change what you are not aware of—you can only change within or without, for all changes that you experience without have first taken place within.

So, through acceptance, the immutable law of evolution, the continuity of change, which is the refining process

... when we face that demonstrable law of personal responsibility, we will start on the path to changing our lives the way we want them to be.

of all form, we move with that harmoniously, joyously, and experience the abundance and the good in our life that is truly our divine right. There is no intelligent power, God or otherwise, that I have ever believed in, that dictates that what one shall have another shall not. Everything is possible to all people. The obstruction, and only obstruction, to the possibility of something greater than what we have yet experienced is the judgments that we alone make. For we establish the law of judgment, the law of denial, and that becomes our destiny in life. The moment that we judge how we shall gain anything, we establish a mental law, and all mental laws are dual laws. They are

... all changes that you experience without have first taken place within.

not only positive but they are
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"Motion is at the bottom of all material phenomena."

Views

Our Heavenly ^{of} Home

by Andrew Jackson Davis

THE BEAUTY AND GLORY OF THE PLANETS

Continued from last issue--

*"And o'er the vast area of space,
And through the height and depth profound,
Each starless void and shining place
Was filled with harmony of sound.
Now swelling like the voice of seas,
With the full, rushing tide of years,
Then, sighing like an evening breeze,
It died among the distant spheres."*

Kepler's Vision, by Lizzie Doten

We will now return to a consideration of the philosophy of planetary motion. I think it is safe to say that the secret of all diurnal and orbital movement is out. But, before proceeding with this subject, it is necessary to repeat a little.

At first, as I have said, the earth rolled into space as a formless mass: and thus moved in an eccentric orbit around the productive sun, its mother.

Then, second, as it became more self-centered, and more steady relatively to its own heart of fire, it began to turn upon its own axis. And then, third, with its mother and the whole family, it floated and yet floats like an atom in the endless oceanic flow of the entire combined unity of the sixth circle of suns. And here we affirm that what is true of our earth and of our solar
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THE CONTINUITY OF CHANGE

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also negative. We can rise above those mental realms of consciousness by giving up what we know as judgment. When we are seeking something, if we will experience the divine law, which is known as Total Acceptance, then we will not have to travel along the mental laws of creation and experience the loss and gain. For there is no loss and there is no gain to divine neutrality. There is no loss and there is no gain to the spirit. There is no loss and there is no gain to truth. There is no duality.

So it is within our power to make whatever changes are necessary in this moment that we may be in the world of creation, that we may be with the things of creation, and never be a part of them. When we learn to separate truth from creation, when we learn to awaken within ourself to the infinite possibility of a greater life—not sometime after we have left a physical body, life does not become greater then unless we make it greater now. My students, do not look to so-called death as an open door to heaven. For heaven and hell are a state of mind that we are in a constant process of growing to. It is not some

place that we are going to. We are in it now, this moment. When we lose a physical body there is no dramatic and drastic change that takes place automatically in our mind. Our mind takes us to a mental world, our spirit evolves us on to a spiritual world. We cannot experience spiritual worlds after we leave the physical body unless we make the effort to still our mind and experience those so-called spiritual worlds in the here and the now, this moment.

It all depends on our

*each time you bow
a judgment,
you open a door to the
fullness of life.*

willingness to accept the possibility of something greater regardless what our judgments have dictated in the past. I assure you, if you let your judgments go, the gates of heaven and all of the goodness that is waiting for you will open. For each time you bow a judgment, which is a superiority over the Divine Intelligence, an illusion created by mental substance, each time you bow a judgment, you open a door to the fullness of life.

Invocation

May Divine energy flow unobstructed so that truth

and reason can free us from our judgments.

Reading

God's divine energy is constantly flowing through us; however, there are certain thoughts we have which have the effect of blocking off the free flow of this divine energy. These thoughts are generally judgments we make that something is good, not good, right, or not right. It is when we entertain these judgments that we assume control of the Divine energy because we are then dictating how a thing shall be. The price we pay for the selfishness of our deciding how things shall be is very high. It is the inability to see truth or use reason, it is repetition of the same experiences, and it is a blocked flow of the Divine energy. The Divine energy is being used to sustain the judgment rather than to bring good into our lives. When we judge, we take control of God's divine energy and give control over ourselves to the judgment. With the judgment in control, we attach importance to every

experience thereafter which will support our judgment. And then we attract unto ourselves similar experiences and situations which all perpetuate the judgment.

It is only when we accept the experience or denial and also accept that although it is within our power, it is not our right to judge, that we can be free from the judgment's control and can then view truth and act with reason because then the Divine energy is free to flow through us. As long as we remain the judge, the Divine energy is a servant in our control, used to sustain what we have decided or judged. A poem in The Living Light states clearly:—

*Oh, love divine, a servant be
'Til selfishness imprisons me
And warps the reason of my
mind*

*Into the madness of the blind,
When truth cries out, "Not
mine, but Thine"
And frees my soul with love
divine.*

Benediction

*May peace, the power of
God, fill your thoughts, acts*

*and deeds so that God can do
that which has to be done.*

Today's View of Past Frontiers

REV. LOE F. ELMORE

Article taken from CENTENNIAL BOOK OF MODERN SPIRITUALISM IN AMERICA

There has never been a time when I was not in Spiritualism, having had psychic powers since birth. I remember as a tiny child playing with my black poodle dog, Blackie, on the porch of my home in Goldhill, Nevada. Across the divide was Virginia City. As I gazed upward at the great cumulous formation of white clouds I saw lovely beings moving about, all of which I described to Blackie. It was just one incident in the psychic picture-book of my childhood.

My first public work for Spiritualism was given in Seattle in 1893. The next year I went to San Francisco to serve the Larkin Street Spiritualist Association. There I met John Slater who became a personal friend, and whose work always awed his hearers. This same year I was Ordained under the laws of the State of California, by the First Society of Progressive Mediums of San Francisco. During my six months' stay here, in Los Angeles, San Bernardino and

San Diego, I met two of the earliest pioneer workers — James G. Clark and Dr. J. M. Peebles.

In 1895 I organized a Society in Salt Lake City, Utah; a similar one and Lyceum in Denver, Colorado. Returning to the Pacific Coast I toured the State of Oregon for six months, organizing a Church in Portland. The next year, in Denver, I met Harrison D. Barrett, George and Zaida Brown Kates and John Slater. Through Mr. Barrett my California Ordination was registered in Washington, D. C., and I was appointed Missionary-at-large. As such, I served my first Camp at Twin City Park near Minneapolis, Minn. Here I met the Aspenwall materialization mediums, and first heard Moses and Mattie Hull, following their lectures with messages.

After a six-month engagement at Cleveland, Ohio, I journeyed to Toronto, Ontario, where I contacted Rev. B. F. Austin. Here I was the guest of
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NEWS

and

VIEWS

The Living Light philosophy teaches that we have a Divine right to perfect health, and that it is when there is an imbalance between our mental, physical and spiritual bodies that we experience poor health. This philosophy also teaches that the cause of all illness is an attitude of mind.

The medical field is evolving toward this philosophy as demonstrated by Holistic medicine —called the Medicine of the Future*. Holistic medicine does not merely treat the symptoms of disease, but treats the whole person by elimination of the cause of the illness and by helping the body to heal itself. Oxygen, nutrition, pure air, sun, rest, relaxation, a positive attitude and peace of mind are the Holistic ingredients for perfect health.

The Holistic approach to health is that happy people are healthy people—that “a happy, peaceful, positive state of mind is the most powerful vaccination for the prevention of virtually any disease”—“and for healing as well.” Holistic

by Beverly Houser*

medicine teaches that we are each responsible for our own health and that our bodies are “equipped with the most powerful and the most effective healing system known to medical science.” This healing system is a “self-cleansing, self-repairing and self-healing mechanism” which “must be switched on by an act of faith before it can begin to work.” Faith, is the greatest healing power known to man. The Holistic prescription for perfect health is: adequate nutrition and biological therapy, plus a “good dose of ‘Vitamin X’: peace of mind, positive attitude, happy disposition, and faith in God—however you wish to think of this primal, creative, healing force of the universe—the faith that Nature and God will do *their parts* in helping to restore health, if we do *our part.*”

The purpose of achieving good health and strong bodies is to be “freed from disease and pain” so that “we can pursue our true purpose in life—the perfection and refinement of our Divine spirit.”

*“The Holistic Approach to Total Health,” Paavo O. Airola, N.D., Ph.D., NEW REALITIES, Vol. 1, No. 4

TODAY'S VIEW OF PAST FRONTIERS

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Dr. Augusta Stowe Gullen, the first woman to be graduated in Medicine in Canada. I followed Dr. Austin's lectures with message work. From Toronto I went South, stopping in Chattanooga and Nashville, Tenn. Upon advice from Harrison D. Barrett I arranged for Mass Meetings in Atlanta, Georgia, and New Orleans, Louisiana. Cora L. V. Richmond and Harrison D. Barrett were the Speakers. During the greater part of 1896 and 1899 I served the East and Middle States, at which time I met Prof. Lockwood.

In 1900 I returned to the Pacific Coast to serve the First Spiritualist Church, Seattle, Wash.: two years later sailed for New Zealand to serve the First Spiritualist Church there. This was followed by a series of lectures and message work at Auckland, Wellington, Whie, Christchurch and Duneden.

Seeing the great need for this work over there, I felt empowered by fresh enthusiasm that gave convincing force to my public addresses. I spoke before large audiences in Melbourne, where I met William Terry, editor of *The Harbinger of Light*, and where I was a house guest of Thomas Standford, elder brother of Leland Standford, and met Charles

Bailey, the Great Australian apport medium. It was here I had a memorable experience. A debate was arranged with Charles Argue a Methodist lay preacher, who had challenged me with a newspaper advertisement Headlined: "Come to the M. E. Church and Hear an Expose of Spiritualism and Its Latest Importation, the Yankee Rev. Loe F. Prior!" After three months of this discourteous treatment a public debate took place before a hugh audience in the largest auditorium of the city. The rules of debate required a non-sectarian umpire, and controversial topics to be proved only by word of the Bible. Needless to say, proof of Spiritualism was readily given through quotations from the Scriptures, and a brilliant victory was won for our Cause. The applause was deafening, and the M. E. Church minister retired in chagrin.

Going to Sydney, I met Dr. Charles McCarthy, prominent surgeon, who at one time had been in attendance upon the Pope of Rome, before being excommunicated because of his belief in Spiritualism. Remaining here two months, I returned to New Zealand for three months, and then sailed for England under engagement to the London-
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"Astral matter" is not confined to the spheres around the planets.

The Strange Story of

by Anita Silvani

AHRINZIMAN

Continued from last issue

Jelal-ud-din and those great teachers of the occult under whom he had spent many years in patient study, were only able to search into the mysteries of this intermediate race of beings with the imperfect powers of their earth-encumbered Spirits, and although they learned much concerning those beings, who approach most closely in their constitution to man himself, they were yet ignorant of the more subtle, more refined, and more intellectually created Astrals who constitute the REAL danger attending the intercourse of man and these semi-human powers. He who would seek to make them his slaves, and to use them as tools for the furtherance of his

own selfish purposes, should understand all the laws, many and complex as they are, which regulate the existence of such beings; and who so tries to control them without such perfect knowledge is like a man who sleeps surrounded by deadly explosives, that a single chance spark may ignite and cause his utter destruction.

A perfect understanding of these Spiritual laws, wherein lies man's safety from the assaults of these Astral powers, can only be gained in the spheres of Spirit life, and it is therefore never safe for Mortals to attempt in any way to control these Beings. Those who have done so in the past have, sooner or later, in Earth or Spirit life, paid to the full the dread penalty of their temerity.

CHAPTER X

DRIFTING DOWNWARDS

As soon as darkness approached Jelal-ud-din and I began our studies. He would

draw around us with his magic wand certain figures of triangles, circles, and other

THE STRANGE STORY OF AHRINZIMAN

devices, till we were walled in by an invisible barrier against our invisible foes. As my clairvoyant powers developed I perceived that from the point of his black wand a faint blue flame of spiritual ether flowed as he traced out each figure. The degree of materiality possessed by this flame being in exact proportion to that of the Astral beings around us, served to keep them beyond its barrier, for Jelal-ud-din traced upon the ceiling, as upon the floor, his mystic circles, so that these two walls of flame, spreading downwards and floating upwards, formed a cage of spiritual fire within which we sat secure, while outside prowled, like wild beasts of prey, those strange and horrible creatures which the powerful magnetism generated during our experiments attracted, as moths are attracted to the flame of a candle. The faint blue flames would glimmer around us till day dawned, when the glorious purifying rays of the sun would illuminate the Earth and put to flight those creatures of darkness and night.

While surrounded by our circles of mystic fire I would behold many visions, and more than once did I see the face of the woman whose

charms had so entranced my senses. But although I strove with all my powers to discover who she was and where she lived, no sign was ever given to guide me to her, although everything I saw tended to prove the reality of her existence. To my inquiries Jelal-ud-din would reply that when he consulted the stars on my behalf the result was ever the same, and showed that the hour of my meeting with her was not yet come, that it was indeed some distance away. "As yet" said he, "she doth appear to me as a maid of tender years; thou hast beheld her as she will be when thou dost meet. But rest tranquil, oh, most impatient youth! Possess thy Soul in patience, for thou canst no more hurry on the hands upon the dial of events than thou canst delay them, and at the appointed time shall thy destiny and hers be fulfilled."

Neither was he able to explain those other visions which he had caused me to see. It was one thing to will that the future should be shadowed out before me, and another to rightly interpret the meaning of the things I saw.

Thus in following out first one branch and then another of mystic lore did time glide on for us so swiftly that four

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Dictionary of

The Living Light Philosophy



Attachment. When we say we are attached to a person, what, in truth, we are saying is we have controlled and bound, enslaved and ruled another soul which, in truth, is God's.

Enthusiasm in God is the effect of encouragement. When you make the little extra effort known as care, you will encourage your soul to make a greater effort and you will experience enthusiasm. When in enthusiasm, all the desire priorities descend into the nothingness at that moment and all the energy that flows through your consciousness is channelled into a oneness known as concentration and concentration is the key to power. So when you are enthused, you are indeed in God.

Forgiveness is the forgiveness of oneself, to forgive the functions for their transgressions, not to say those functions are somebody else's.

Hate is love distorted by the errors of ignorance, by the varied forms of creation.

Navety is a demonstration of an unwillingness to accept, to communicate and to be reasonable. Man has chosen to forget distasteful experiences, and in so choosing he has established the law of their return, and as he becomes aware of the return, he builds up in his consciousness what is known as defense not to view that which he has already judged from experience to be distasteful.

THE STRANGE STORY OF AHRINZIMAN

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years passed ere I had well marked its flight. Each day I sank more completely under the dominion of Jelal-ud-din's will; each day did I hesitate less and less at following his example and his counsels, even when in my heart I knew them to be evil. From the first some instinct had whispered to me to beware of this man, but I put aside the warning voice and allowed myself to deteriorate more and more under his influence. I had never learned the lessons of self-control and self-restraint, and if I desired a thing I did not hesitate to possess myself of it. In the temple my nature had been repressed and crushed: in no respect taught and trained. That knowledge of myself and of the consequences which result from our own actions, which might have served as a certain restraint upon the too exuberant passions of my youth, had never been given to me. My life with the robbers of the Hills had not tended to elevate my moral perceptions, and the teachings of Jelal-ud-din were still less calculated to do so. He, for certain reasons of his own, desired above all things to degrade me to his own level, and I had no shield with which to resist the temptations with which he assailed me. As

I sank downwards so did he unmask yet more and more his real character, and show me first one dark plague spot and then another. The vices of gluttony and drunkenness did not tempt either of us; but are there not other vices even more degrading? The secret habits we indulged in at this time were such as to lower us below the level of the irresponsible brutes, even while the cultivation of our intellectual powers enabled us to control the services of those Earth-bound Spirits, and those denizens of the Astral Plane, whose moral condition placed them on as low a level as ourselves.

Thus did my evil genius drag me down with him, till we had well nigh sunk into the pit of corruption together.

I had become almost like a machine in the hands of this man; he had but to command and I obeyed. He would bid me behold certain things, or visit certain places, and if it was within the limits of that sphere to which I had sunk, I would at once pass into the trance state and give him the desired information.

My mind and my body at last became alike enfeebled by the constant strain put upon them, and I made ever a fainter resistance to the

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Those who advance truth must be willing to pay the price!

THE
PENETRALIA

BEING HARMONIAL ANSWERS TO IMPORTANT QUESTIONS

Continued from last issue—

by Andrew Jackson Davis

QUESTIONS ON THE DESPOTISM OF OPINION

What has been the experience of those who have sought for knowledge in the empire of Nature? (*continued*)

“Lady Mary Montague, who had spent some time in Turkey, first introduced inoculation for the small-pox into England, as she had witnessed its happy effects during her foreign residence. She tried the experiment upon her own children, and the common people were taught to hoot at her as an unnatural mother, who had risked the lives of her own offspring. The faculty rose in arms, foretelling failure and the most disastrous consequences, and the clergy descended from their pulpits on the impiety of thus seeking to take events out of the hands of Providence. She protested that in the four or five years after her arrival home, she seldom passed a day

without repenting of her patriotic undertaking, and she vowed she never would have attempted it, had she foreseen the vexation and persecution it brought upon her.

“Almost the same fate for a time overtook Dr. Jenner, who discovered the uses of vaccination. The Royal College of Physicians received his discovery with ridicule and contempt. Even religion and the Bible were made engines of attack against him. Erham, of Frankfort, gravely attempted by quotations from the prophetic parts of the Scriptures and the writings of the fathers of the Church, to prove that vaccination was the real Antichrist.

“Such have been a few of the results of ignorance, prejudice, and intolerance. It is to be hoped that with the common school, the academy, and (*continued page 40*)

THE STRANGE STORY OF AHRINZIMAN

continued from page 17
influence of Jelal-ud-din.

Let no one ever resign the sovereignty of himself, his mind or body, into the hands of another, be he Priest or lay-

man. For a man's freedom is his Divine Prerogative, and he who yields it to another is more abject than the lowest slave.

CHAPTER XI

THE SECRET OF JELAL-UD-DIN

It was in the beginning of the fifth year of my residence with Jelal-ud-din that I learned at last the real reason why he had sought me out, and had directed all his ingenuity to bringing me down to a spiritual level with himself.

I had soon learned that he had lived for a number of years far beyond the bounds of the ordinary space allotted to man, but I did not guess that he no longer found the means he had previously used for this end capable of producing the desired effect, and that each day he was growing more feverishly anxious to learn the secret of their failure.

I had observed from the first a very curious change which passed over Jelal-ud-din at times, and which of late had grown much more marked. In the early morning he would appear fresh and young looking, but as evening drew on he

would gradually change, growing years older in appearance in a few hours; his hands in particular greatly showed the appearance of age, growing withered, shrunken, and yellow as old parchment, such as one sees in the hands of very old people; for it is a strange fact that the hands will show age even when the face remains comparatively young.

In the fourth year of my residence with the Sorcerer this change instead of only coming on occasionally, began to appear almost every day, and his face would even grow haggard and old while I was looking at him. On such occasions he would at once dismiss me, and shut himself up alone for some hours, reappearing with his youth again restored. Yet I could see that he was daily consumed with a growing anxiety on the subject.

At last one day as we were
(continued page 21)

It is not the use of mediumship but its abuse that is dangerous.

A Guide to Mediumship

and psychical unfoldment

E. W. & M. H. Wallis

CHAPTER IV.

PRACTICAL ADVISE TO SENSITIVES.

Continued from last issue—

If you find that you are tired, and feel weary and debilitated on the day following your seances, you may be sure that you are sitting too long or that you require the help of a larger circle of congenial friends to supply the requisite psychic force for your further development. 'Mediumship,' says Mr. J. J. Morse in his 'Practical Occultism,' 'occasionally acts in such a manner that it becomes a stimulant to every organ and function of the system, and the individual becomes excited, nervous, and irritable; hence, the greater the acceleration of physiological functions as the result of psychical influences upon the human body, the more need of caution and restraint in every department of physiological life.'

Be very chary about

allowing anyone to "magnetize" you 'to aid your development,' or 'to give you strength,' as they sometimes put it. Because you are a medium you are naturally susceptible and negative, especially so while you are in the circle, and you absorb a great deal of what is thrown upon you. If you permit people of whom you know little or nothing to exert their influence over you, it is possible that very painful results will ensue. You may become involved in all sorts of mental and passional spheres, and be liable to the intrusion of spirits who will produce discord and perhaps cause you a great deal of trouble. If you desire the best results you must institute the highest and most harmonious conditions. Let your seances be held in the light, in well-ventilated rooms. Only under the very best and happiest conditions, *(continued page 28)*

THE STRANGE STORY OF AHRINZIMAN

continued from page 19

sitting together his head fell forward suddenly, his body shrank and shrivelled up into the semblance of a mummy rather than a man, while the change which passed over his face was so ghastly and horrible that I shrank back in horror and alarm. He could not speak, but he signed to me with his old imperiousness of manner to leave the room, while the foam of passion gathered upon his lips, and his hands were clinched together in an agony of helpless wrath as he sank upon the floor.

So great was my subjection to him that I did not venture to remain and offer to help him, but I hovered about outside, till I heard a scratching, scraping noise, followed by my master's voice speaking in faint and feeble tones to some invisible Beings; then, as the voice grew stronger, I strode away to my room.

I did not venture down for some hours, and when I did so I found Jelal-ud-din seated on his cushions and looking once more like his former self, save for a certain haggard drawn

look on his face, and a nervous twitching of his hands.

"Ahrinziman," said he, "I regret that thou shouldst have seen me under the influence of that strange mishap, but it may be that after all it will help thee the better to understand what I desire to tell thee. Thou hast been for four years my companion and pupil. To thee have I confided secrets I have shown to no other mortal, and therefore I would confide to thee yet another secret more precious than any thou hast yet learned.

"Thou knowest that I have already lived far beyond the limits of the life lived by ordinary men, but thou dost not know that five centuries have passed since first mine eyes opened to the light of Earth. In those years I have renewed again, and ever yet again, the vital fluid which holds together the atoms of the mortal body; thus have I kept at bay the cold clutch of Death, whose icy hand doth separate the Spirit from its covering and send it forth to I know not what dark depths of Hell.

(continued next issue)

*The streets of hell are paved with
good intentions and broken promises.*

—The Wise One

Intercommunication is a law of the universe!

Discourses

from

The Spirit World

Dictated by Stephen Olin through Rev. R. P. Wilson, 1853

Continued from last issue—

Fifthly, it has also been abundantly shown that the wants of man's nature can only be satisfied with spirit-intercourse; because the affections of the soul are as much attached to those who have departed the earthly life, as to those who remain. Indeed, the fact that affection continues to follow the ascending spirit, is proof that there is a medium along which these attachments travel. Sixthly, we have shown that intercommunication is a law of the universe, which is alike applicable to gross and refined matter, to truths and principles. This circulation is essential to the life of the whole

Body of universal Being. The evidences upon which spiritual intercourse is predicated, is addressed to man's external and internal senses, and there is not a voice or emotion in the divine constitution that does not echo to these witnesses and corroborate their declarations. In vain may ignorance sneer, or credulity to the past utter its feeble denunciations against the eternal laws of the universe; for no more can the light of noonday be extinguished by closing the eye, than the descending rays of heaven can be prevented from illuminating the darkness and dispelling the gloom of earth.

DISCOURSE II.

THE EARTHLY AND SPIRITUAL BROTHERHOOD

“And there shall be one field and one shepherd.”—Jesus

The unity of the human

race can not be successfully

DISCOURSES FROM THE SPIRIT-WORLD

denied. Everything, however, presented to human credence, should be confirmed by sufficient evidence. The great truth should be impressed upon the human understanding, that, in order to obtain wisdom, or to arrive at truth, the mind must be connected with agencies uniting themselves to the truths or principles affirmed. It is declared truly, that God ‘hath made of one blood all nations of men to dwell on all the face of the earth.’ This assertion is made in connection with a knowledge of all the facts necessary to arrive at the truth. The proposition, that mankind are one in origin and destiny, shall now be considered at length.

The following reasons are deemed sufficient to illustrate and prove the unity of the human family: 1. Individuals, of all nations of the earth, are constructed on the same anatomical and physiological principles. Although there are several varieties of the human species, yet they all manifest the godlike properties of intellectual perception and reason. True, there are different degrees of development

manifested among the nations of the earth, but this circumstance is wholly owing to conditions over which they had no power. 2. That all mankind were eliminated or produced from the earth, is also affirmed, from the fact that the elemental substances that compose the human form are contained in the animal, mineral, and vegetable kingdoms below the plane of man’s development; and, as man’s physical nature returns to the earth when the spiritual nature is liberated, this circumstance is additional proof of a like genesis. 3. All tradition and revelation points back, in the history of the past, to the same truth. 4. It is a law of man’s nature to sympathize with his fellow-man in all parts of the world, and were it not true that mankind had a common origin, and are destined to a like end, this affection could not exist. Hence, all the inhabitants of the earth may look this truth full in the face, that all are “of the earth, earthy,” with reference to their physical nature.

(continued next issue)

*Silence is the savior of the soul,
and peace the expression of its love.*

—The Wise One

TODAY'S VIEW OF PAST FRONTIERS

continued from page 13

British Alliance.

During my stay of over a year Abroad I spoke continually before large audiences and many scientific groups, in the British Isles and France, which brought me in touch with many outstanding personalities, such as Madame D'Esperance, W. W. Wallis, Rev. Frank Ballard, Mr. House, Charles Richet, J. J. Morse, F. H. W. Myers, Sir William Barrett, Sir William Crookes, Sir Arthur Conan Doyle, and many others. Sir Oliver Lodge I had met in Sydney.

From London I went to South Wales, then Scotland serving Edinburgh, Greenock, Goweh, and Glasgow, returning to London, then crossed the Channel to serve the Spiritual Alliance in Paris before returning home.

After a short stay in Indiana, I travelled across the Continent to sail from Vancouver, B. C., for another engagement in Australia and New Zealand. After a stay in Melbourne and Sydney I received a call to South Africa, here a year of lecture and message work was arranged by Mr. Knox, president of the South African Mission. My

lecture engagements carried me to such interesting places as Pietermaritzburg, Johannesburg, Freetown, Pretoria, Kimberly and Cape Town. In the meantime I had met Dr. John Lee Elmore and we were married in Durban-Natal. For about a year we travelled through the most interesting sections of South Africa, stopping to lecture in the important centres.

Again I was recalled to Australia, where we remained about three years, doing a great deal of Missionary work until interrupted by the approach of World War I. War was declared in 1917 when we were in Honolulu. I returned to Seattle and Dr. Elmore enlisted in the Canadian Red Cross Corps, serving in France. Since then we have resided in Seattle, where I remain active in Spiritualistic Work, lecturing in some centre each Sunday.

The candle of truth I lighted as a girl still glows in my hands, and until that wondrous radiance shall enfold me, I shall devote all my strength and time to illuminating the priceless message of Spiritualism to those who see divine knowledge.





DIVINE HEALING PRAYER

I accept that the Divine Healing Power
Is removing all obstructions
From my mind and body
And is restoring me to perfect
Health, wealth and happiness.
My heart is filled with gratitude
For the Divine Law of Acceptance
That is healing both present and absent ones
Who are in need of help.
Peace, the power that healeth,
Is guiding my thoughts, acts and deeds,
As God and I go hand in hand
Living a life of joyful abundance.



VIEWS OF OUR HEAVENLY HOME

continued from page 8

system, is equally true, and, upon the same unchangeable principles, *must* everlastingly continue to be true, of all other similar bodies and systems which exist in the surrounding infinitude.

Motion is at the bottom of all material phenomena; and motion explains the weight as well as the rarity of bodies. An increase of centripetal motion in a body increases the weight of everything attached to that moving body; but the levitation or lightness (of the same things) is increased in proportion to the increase of the body's centrifugal motion. And here, also, is another law: Slow motions among moons, and planets, and suns, arise from one of three causes, either their extreme youth, or their old age and decrepitude, or their relative position to the sun. Let us apply this law to our moon.

Our satellite, we here affirm, is in its extreme youth, a bright faced little boy, the first and "only son" of our earth; although there are enough earth-born materials afloat without and within the lunar orbit to develop in time another good sized moon.

That the moon is in its infantile stage is demonstrated by the fact that, thus far in his history, he has been capable of performing but *one* revolution "on his own responsibility." He turns over only once in one of his years, which is just four of our weeks; which is the exact time he consumes in travelling all the way around his mother, earth. All satellites are *latest children of the body* about which they roll and play in a kind of waltzing or wavy motion.

Our especial solar system, the sun and its large family of earths and moons, is comparatively a *young* formation. Many of its operations, like the surfaces and climates of the earth, are yet crude and deficient when contrasted with some of the other and similar systems which musically move through the firmament. Nevertheless, as the satellites of Jupiter and Saturn perfectly demonstrate, by moving around with their mothers on the same direction and on the same plane, the eldest born among them is just entering upon the era of an increase in the number of their revolutions.

(continued next issue)



Spiritual Healing

by Elaine Yavneh*

We are taught in The Living Light philosophy that a problem is nothing more than a lack of faith in God.

If our seeming problem is ill health, we must take the personal responsibility for having created the imbalance in our physical bodies by the judgments we carry in thought, which we send forth, usually without conscious awareness. In judging as we do, we deny the Divine right of expression in all things. We can discover the cause of all illness by exposing the judgments involved.

If we have a lack of monetary supply, we must realize that by holding tenaciously to beliefs of lack and limitation, we are the very obstruction to the flow of Divine abundance in our lives. The way to overcome this attitude of mind is through total acceptance in consciousness, that God is the source of all supply. That supply is manifested in our

lives through the acceptance of this truth.

If we are experiencing a life of unhappiness, from levels of despair, loneliness or grief, we must change our levels by removing thoughts of self and sending forth our energies to help another — not for some motive of gain but in a selfless way — without judgment of their need but through acceptance of God's expression in all life. By allowing God's light to work through us, we become the light, and in so being, can no longer be lonely or unhappy for we are truly fulfilled and therefore without need.

The Serenity teachings are called The Living Light philosophy because they are demonstrable in our every day lives as soon as, and as often as, we change to levels of acceptance of goodness, or God in our lives.



A GUIDE TO MEDIUMSHIP

continued from page 20

with personal friends and in private seances, should you be prevailed upon to sit in darkness. There is, however, no need to sit in the full glare of day, or the blaze of strong lights—the 'dim religious light' (or a red shaded light) will be sufficient, and it is conducive to restfulness and receptivity.

Avoid Extremes.

Do not get excited or carried away by enthusiasm. Do not 'give yourself away,' but maintain rational self-control. Remember that manhood and character are of greater value than mediumship. Do not entertain the idea that you are so extremely sensitive that you are justified in being brusque, peculiar, odd, or rude. There is not the slightest reason why you should be angular, inconsiderate for others, or easily offended; neither should you cultivate singularity in your personal appearance or render yourself conspicuous in your dress or adornments. Do not urge that you 'take on the conditions of people,' and therefore cannot shake hands with them, or that some people 'rob you of your psychic force like vampires, and irritate and weaken you.' The cultivation of your psychical nature should include the knowledge of how

to resist all such influences and how to throw off the conditions that you absorb from your sitters. It is not necessary that you should be spasmodic, effeminate or incoherent; all such affectations are unworthy and bring mediumship into contempt. It may be, and doubtless is true, that to a certain extent mediums do reflect their surroundings and are liable to be dominated by people both in and out of the body; but that fact should be a warning to you to be on your guard and to protect yourself, when not actually sitting in the seance, from becoming an echo of others, or a mere weather-vane to show which way the psychic winds are blowing. If you are not robust enough, if you have not sufficient knowledge and self-mastery to use your will and maintain control over your psychic self; if you are unable to guard against the adverse emanations or the 'drawing' powers of others, you had better take lessons in concentration and psychic self-protection; and until you understand the art of self-possession, refrain from attempting to cultivate your sensitiveness. It will never do for you to be 'too sensitive,' be natural, sensible, and strong.
(continued next issue)

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A WANDERER IN THE SPIRIT LANDS

continued from page 4

as I have often seen; and although years and the ministrations of comforting angels will soften the grief of most mortals, yet would it not be a happier state for both mortals and spirits could they but still hold sweet communion together as of yore? I have known a mother whose son has taken to evil ways, and who believed that mother to be an angel in heaven far away—I have, I say, known her to follow her son for years, striving in vain to impress him with the sense of her presence, that she might warn and save him from his path of sin. I have seen one of a pair of lovers whom some misunderstanding had parted, and between whom death had placed a last insuperable barrier, haunt the beloved one left behind, and seek by all means in his power to convey to her the true state of things, and that their hearts had been ever true whatever might have appeared to the contrary. I have seen spirits in such sorrow, such despair, trying in vain to win one conscious look, one single thought, to show that their presence was felt and understood. I have seen them in their despair cast themselves down before the mortal one and seek to hold her hand, her dress, any-

thing; and the spirit hand was powerless to grasp the mortal one, and the mortal ears were ever deaf to the spirit voice. Only, perhaps, a sense of sorrow would be given, and an intense longing to behold again the dead, without power to know that the so-called dead was there beside them. There is no despair of earth, great as it often is, equal to the despair a spirit feels when first he realizes in all its force, the meaning of the barrier which death has placed between him and the world of mortal man. Is it, then, wonderful that on the spirit side of life all means are being taken by those who seek to help and comfort the sorrowing ones, both on the earth and in the spirit land, to roll back these barriers and to open wide the doors that men and angels may walk and talk together upon earth, as in the days of old when the world was but young? If there is much that is trivial, much that seems silly and foolish, and even vulgar or grotesque and terrible, in the manifestations witnessed through many mediums and in many circles; if there are fraudulent mediums and credulous fools or vain and conceited egotists in the movement, is it not so with all great but unrecognized truths
(continued page 32)

Serenity Students

*by Howard Lazar**

We are grateful to The Living Light teachings on the significance of man's existence and his universal symbol, the number five. Because he is considered the most intelligent of the species on his planet, man has been "given charge over all creation" — his is a moral responsibility to exemplify to the world total consideration in his thoughts, acts, and deeds; in other words, faith. Borne from reason, faith is symbolized by the number five. It is no accident that man's terrestrial "stage" is the fifth planet in his solar system, and that the solar system itself is the fifth in the universe. Man, there-

fore, has a responsibility not only to the other life forms on his planet but to billions of other lives in his surrounding universe.

In visual language, this message is clear and ever-present. Nature provides the symbols: a five-pointed starfish; a flat, circular seashell with a five-pointed "leaf" etched on it; five fingers to a hand; five toes to a foot; man himself shaped like a five-pointed star with head, arms and legs as the points. A five-pointed star is perfectly balanced between its points — again, a symbol of reason, or faith.



*Editor's Note — The SENTINEL extends its appreciation to the many students of the Serenity concept of Spiritualism who contribute their articles to this magazine, sharing their understanding with our readers. Student articles are recognized by an asterisk.**

A WANDERER IN THE SPIRIT LANDS

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struggling for acknowledgement, and should not all these things be excused in view of the fact that they are all attempts, clumsy and foolish it may be, yet still attempts, to open the doors and let the light from the spirit world in upon a sorrowful earth? Find fault with these false or misdirected efforts if you will,

but also seek for knowledge to direct them better, and you will help on those who are trying to climb to higher things, and do not try simply to sneer them down and crush and stifle them; rather recognize them for what they are—the efforts of the unseen world to lift the veil that hides your beloved dead from your eyes.

CHAPTER XI.

AHRINZIMAN

To these meetings for materialization I was always accompanied by that majestic spirit of whom I have already spoken, and whom I now knew by his name, Ahrinzi-man, "the Eastern Guide." As I was now beginning to see him more clearly I will describe him to you.

He was a tall, majestic-looking man with long flowing white garments bordered with yellow, and a yellow girdle around his waist. His complexion was that of an Eastern, of a pale dusky tint. The features were straight and beautifully molded, as one sees them in the statues of Apollo, though their peculiar Eastern cast caused them to

vary a little from the perfect Grecian type. His eyes were large, dark, soft and tender as a woman's, yet with a latent fire and force of passion in their depths which, though subdued and controlled by his strong will, yet gave a warmth and intensity to his looks and manner, from which I could easily believe that in his earth life he had known all the sweetness and all the passion of violent love and hate. Now his passions were purified from all earthly dross, and served but as links of sympathy between him and those who, like myself, were still struggling to subdue their lower natures, and conquer their passions. A short silky black beard covered

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In Our Thoughts

Brother	Nana Leishman
Orville Cavender	Lucas Family
Peter E. Fink	Elfa Noble
Isa Goodwin	Erick Othberg
Hansen Family	Snowflake
Jim Hosp	Britta Uppstrom
Shirley Houser	Jackie Willis
Jonquil	Esther Yavneh

*To send a helpful thought of joy and light to those you love
who have passed to the higher life, list their names in this column.
Donation of one dollar per name is requested.*

A WANDERER IN THE SPIRIT LANDS

continued page 34

his cheeks and chin, and his soft wavy black hair hung somewhat long upon his shoulders. His figure, though tall and powerful, had all the lithereness and supple grace of his Eastern race, for so marked are the types of each race that even the spirit bears still the impress of its earthly nationality, and although centuries had passed since Ahrinziman had left the earthly body he retained all the peculiarities which distinguished the Eastern from the Western people. The spirit was strangely like an earthly mortal man, and yet so unlike in that peculiar dazzling brightness of form and feature which no words can ever paint, nor pen describe, that strange and wonderful ethereality, and yet distinct tangibility, which only those who have seen a spirit of the higher spheres can truly understand. In his earth life he had been a deep student of the occult sciences, and since his entry into the spirit world he had expanded and increased his knowledge till to me it seemed there was no limit to his powers. Like myself, of a warm and passionate nature, he had learned during long years of spirit life to overcome and subdue all his passions, till now he stood upon a pinnacle of power

whence he stooped down ever to draw up strugglers like myself, whom his sympathy and ready understanding of our weaknesses made ready to receive his help, while one who had never himself fallen would have spoken to us in vain. With all his gentleness and ready sympathy, however, he had also a power of will against which, when he chose to exert it, one sought in vain to fight, and I have beheld on more than one occasion some of the wild passionate beings amongst whom he worked, brought to a stop in something they were about to do which would have harmed themselves or others. They would be spellbound and unable to move a limb, yet he had never touched them. It was but by his own powerful will, which was so much stronger than theirs that for the time they were paralyzed. Then he would argue the matter with them, kindly and frankly, and show to them in some of his wonderful ways the full consequences to themselves and others of what they were about to do, and when he had done so he would lift from them the spell of his will and leave them free to act as they desired, free to commit the meditated sin now that they knew its consequences; and

(continued page 36)

Children's Corner

God is our sorse of suply. If you dictate to God of what you want, are going to do, or what you aren't going to do, you will not get it or acomplish it.

Jon Chillias, Age 12

If you tell a lie and that means you don't tell the truth, sometimes you need to tell the truth because your Mom tells you to tell the truth.

Kirsten Johnson, Age 4

This church has helped me a lot. I use to be in the forces. Now when I get mad I say my healing prayer. Or when someone else is in a bad mood I say my healing prayer for them. When someone closes their eyes or is sleeping I say peace for them.

Jay Chillias, Age 13

Rain is very imporntant to us. But we have to level with it. when it rains let it pour don't get mad at it just because it well ruin your plans. except it.

Lori Swimmer, Age 11 1/2

I think that responsability is tacking care of someing that you realing like, responsability is helping other people and tacking care of your animals and feeding them food and water.

Lisa Toquinto, Age 9

When man is Humble he is in tune with God. When man is humble he is peaceful and greatful for what he has. When man is in self he is in the little me.

Jon Chillias, Age 12

In keeping with Serenity's policy to encourage expression by all its students, this column contains the unedited articles submitted by the editors attending our children's philosophy classes.—Editor

A WANDERER IN THE SPIRIT LANDS

continued from page 34

seldom have I known any who, after so solemn a warning, would still persist in following their own path. I myself have always been considered one whose will was strong, and who could not readily give it up to any other's, but beside this spirit I have felt myself a child, and have bowed more than once to the force of his decisions. And here let me say that in all things in the spirit world man is free—free as air—to follow his own inclinations and desires if he wishes, and does not choose to take the advice offered to him. The limitations to a man's own indulgence and the extent to which he can infringe upon the rights of others, are regulated by the amount of law and order existing in the sphere to which he belongs.

For example, in the lowest sphere of all, where no law prevails but the law of the strongest oppressor, you may do what you please; you may injure or oppress another to the very last limits of his endurance, and those who are stronger than you will do the same to you. The most oppressed slaves on earth are less unhappy than those whom I have seen in the lowest sphere of all, where no law prevails and where only those spirits

are to be found who have defied all laws of God or man and have been a law to themselves, exercising the most boundless oppression and wrong towards their neighbors. In those spheres which I shall shortly describe, it seems that strong, cruel and oppressive as a spirit may be, there is always found someone still stronger to oppress him, some one still crueler, still wickeder, still more oppressive, till at last you arrive at those who may truly be said to reign in hell—Kings and Emperors of Evil! And it goes on till at last the very excess of evil will work its own cure. The worst and most tyrannical will long for some other state of things, some laws to restrain, some power to control; and that feeling will be the first step, the first desire for a better life, which will give the Brothers of Hope sent to work in those dark spheres, the little loop-hole through which to give the idea of improvement, and the hope that it is still possible for them. As the spirit progresses upwards there will be found in each circle of the ladder of progress an increased degree of law and order prevailing, to which he will be ready to conform himself, as he expects others to conform where the laws affect him.

(continued next issue)

Estelle Stead arranges for psychic photograph of the author.

The Blue Island

EXPERIENCES OF A NEW ARRIVAL BEYOND THE VEIL

Communicated by W. T. Stead

Recorded by Pardoe Woodman & Estelle Stead

PREFACE

Continued from last issue—

We sat around the table, putting our hands over and under the second box for a few minutes; I then held the box for a minute against Mrs. Buxton's forehead. After this I was instructed by Mr. Hope's guide to take the box myself into the dark room (note, the box had not been unsealed or the plates exposed to the light). When in the dark room, I was to unseal the box and take out the two bottom plates, taking particular care to note which was the bottom plate, and then to develop both plates. Mr. Hope was to come in with me, but not to touch box or plates. I carried out instructions. I found the bottom plate not even fogged, and on the other plate two messages, one from Archdeacon Colley, deplored father's inability to write; one from Mr. Walker, the father of

my host, and in one corner of the plate a faint outline of my father's face. When I got back to my friends that evening, we had a sitting at which father expressed his keen disappointment at his failure to give his picture. "It is all my fault," he said. "I am so excited at the idea of getting my picture beside yours after I have been so-called 'dead' for so many years that I break the conditions; however, many have promised to help me tomorrow, and if I fail again we have something else prepared to slip on so that you will not be quite so disappointed." On the following morning I went for my last sitting. Two of my own plates were used. On both there are pictures of my father; one is reproduced in this book, the other is a large face of father which completely covers me.

Now having, I hope, given a little idea as to how these

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FABLES for young and old

THE CAT & THE MICE

A house was so full of Mice that the owners got a Cat and the Cat caught and ate so many of the Mice that the ones who were left had a meeting to decide what to do about it.

They were afraid they might all be killed, so they talked and talked for a long time and finally decided that they would never go below the top shelf.

The Cat, seeing that they no longer came down to where she could catch them, tried to trick them. She hung by her hind legs from a peg on the

wall and tried to look as though she were dead and had been hung up there.

One wise old Mouse looked at her from over the edge of the high shelf and called down to her,

“Ho, Cat, you will have to do better than that. Even if you were stuffed with straw and I could see the straw, I wouldn’t trust you and come down there.”

The Point: It is pretty hard to fool a wise person who has been fooled once before.



GORMET'S DELIGHT

continued from page 41

breaking each one away from the tip with a trussing needle or skewer dipped in the oil from time to time. Fry about 3 minutes, turn with a slotted spoon until they are evenly colored and slightly puffed.

The Living Light



This book contains the fundamentals of THE LIVING LIGHT philosophy, a demonstrable spiritual psychology based on the wisdom gleaned through centuries of experiences by the spirit teacher who is known simply as The Old Man. This highly illumined soul shares with us his understanding of the universal laws of life, which applied, enable us to consciously control our everyday living experiences.

THE LIVING LIGHT book is a compilation of discourses originally given to a small spiritual unfoldment class conducted by Richard P. Goodwin.

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THE PENETRALIA

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college, the powers of a free press, the scientific lecture-room, the general dissemination of substantial knowledge, that such a foothold has been obtained against the flood-tides of bigotry, intolerance, and ignorance, that their dark waves will be rolling back upon themselves, no longer to disturb the placid surface of an elevating and ennobling humanity. We hope that with correct knowledge, every day becoming more and more diffused with the invention of useful labor-saving machines, the power of the loom and the anvil, the steam-engine and electric telegraph, the day will soon dawn, that it has already come, when fudge and nonsense will no longer be tolerated, but that man everywhere and on all occasions shall deal in facts, not in fancy, shall state truths and not wild vagaries hatched amid the incubations of dark ages to spread abroad and plague the world. We hope this practical, sensible era has arrived, and we believe that with such views the world will make more progress the next century than it has done in any five centuries heretofore in the struggles of an impeded civilization. Welcome an age of common sense, of correct

views, of useful knowledge, the more useful because the more true."

How shall knowledge be made to take the authority of opinion in churches?

Knowledge can be made to supersede opinion, in modern churches, by calling a "convention of creeds" and publishing the results of such a convocation to the world. That is to say, let us have a senate of Christian and of anti-Christian leaders; a full representation of each system. Each creed has some truth in it, some *fragment* of a principle, which its rival has not.

Who could be excluded from such a Convention?

Hear the Echo! "Who could be excluded from such convention?" Who denied a seat in this senate? Who could be voted intruders—who, for opinion's sake prohibited?

Who could be ostracized —could Fenelon?

"Could Fenelon?" — with his sovereign conviction that holy works and charity evidence forth the soul's regeneration?

Who could be voted alien —could Luther?

"Could Luther?" — with his doctrine of justification by *faith* the inspiring element and conservative principle of character?

(continued next issue)

*gourmet's
delight*

A recipe from Serenity's

French Dinner

POMMES LORETTE

(Deep-Fried Potato Puffs Made With "Pate A Choux")

To serve 6

3 pounds firm baking potatoes, all of the same size

PATE A CHOUX

1 cup all-purpose flour

1 cup water

4 eggs

6 tablespoons unsalted butter, Freshly grated nutmeg

cut into 1/2-inch bits Vegetable oil or shortening

2 teaspoons salt

for deep-frying

Bake potatoes until soft. Scoop out potatoes and puree through a ricer or fine sieve. (There should be about 4 cups of potatoes).

Prepare Pate A Choux by bringing water, butter and salt to a boil over high heat, stirring occasionally. As soon as the butter has completely melted, pour in the flour all at once, remove the pan from the heat, and beat vigorously with a wooden spoon for 2 to 3 minutes until the paste moves freely with the spoon and pulls away from the bottom and sides of the pan in a mass.

Make a well in the center of the paste and add the eggs, one at a time, beating well after each egg is added. Add a few gratings of nutmeg along with the eggs. Beat the pureed potatoes thoroughly into the puff paste and taste for seasoning.

Pour oil into heavy saucepan to a depth of at least 3 inches and heat to 360 degrees. Fill a pastry bag fitted with a 1/2-inch star tube about 2/3 full of mixture. Piping the mixture directly into the hot oil, form 4 or 5 strips each about 2 inches long,

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THE BLUE ISLAND

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messages were obtained, and our reasons for feeling that they do indeed come from my father, I am content to let "The Blue Island" do the rest. I am sure it will interest many, and if it awakens some to a truer realisation of what is to

come, and makes them seek for further definite proofs themselves, then the three chiefly concerned in giving these messages to the public—my father, Mr. Woodman and myself—will be amply satisfied.

E. W. Stead

September, 1922

FOREWORD BY W. T. STEAD

There is great trepidation on the part of all the uninitiated when first coming into contact with the occult, psychic or unknown forces. In many of life's mysteries there is much pleasure to be had in probing the secret, and the mystery is in itself an incentive to search and to enquire, to overcome the unknown and to gain knowledge on subjects not previously known or proven. This, however, does not seem to apply when dealing with the mysteries surrounding the after-life. There is always a fear of something. Frequently personal, but sometimes fear of harming the individual known and loved on earth. In

itself that is a good sign; it argues unselfishness, and consequently the individual who holds off for that reason deserves enlightenment. If he is sufficiently advanced to seek, he will get enlightenment together with great help. Again, there are those who, imbued with theosophical ideas, fear to come in contact with what is to their minds the shell of a former loved one, and those who fear through ignorance due to an undeveloped and somewhat uneducated mentality. By that I do not necessarily mean an unschooled mentality. I speak of "uneducated" in the sense of lacking understanding and appreciation of the higher things of life.

(continued next issue)



◆ humor is the salvation of the soul ◆

Virus is a Latin word used by doctors to mean "your guess is as good as mine."
—Western New York Motorist

Living Light Philosophy: By their deeds not their creeds ye shall know them.



SERENITY EVENTS

DINNER PARTY: APRIL 15, 1978 at 6:30 p.m.

An authentic French menu, entertainment and prizes await you on Saturday, April 15 at the American Legion Log Cabin in San Anselmo. All are invited to attend.

BAKE SALE: APRIL 22, 1978 – all day

The regular monthly bake sale will be held at the Boardwalk in Tiburon. We look forward to seeing you there!

The Serenity Game

The wonder of inner-space
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Learn the philosophical
truths of the ages
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entertaining and
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exploring your inner being,
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original philosophical saying
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a fun way, the natural
laws of the universe.

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everyday living! This
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challenging game which
may be played as solitaire, in
partnership or
competitively in a group. The
object is to meld or match
themes by choosing from
the wide variety of sayings,
many of which are
witty. All are profound.
For example:

Love is the reflection in
another of the goodness in
oneself.

No gift is as meaningful or
appreciated as

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It is ideal for parties, clubs –
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game for all ages and walks of
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